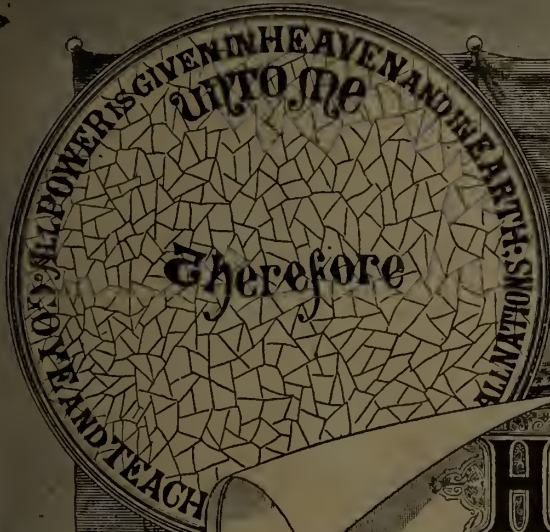


W. Geo. Eldes



SEPTEMBER, 1893.

HERALD OF MISSION NEWS

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No. 9.

R. M. Sommerville, EDITOR
NEW YORK.

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Herald of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
SEPTEMBER, REFORMED PRESBYTERIAN CHURCH, U. S. A.

1893.

OUR VIEWS OF MISSION WORK.

*** RECEIVING THE HOLY SPIRIT.**

Rev. J. Wilbur Chapman, D.D., Albany, N. Y.

This is not at all a question of regeneration. It is a question of the life more abundant; of deep abiding peace, and of power with God and men. It touches not so much the Father nor the Son; it brings you face to face with the third person of the blessed Trinity, the Holy Ghost. There is no question which could be better put to us than the one Paul asked of the Corinthian church members, as he met them in Ephesus. "Have ye received the Holy Ghost since ye believed?" There may be life without the answer—there certainly cannot be power. There is a woful amount of ignorance concerning the Holy Ghost. We do not seem to be impressed with His personality. We not infrequently use an impersonal pronoun in our petitions and remarks in referring to Him, when the fact is He shares with God the Father and the Son, the honor and power of the Godhead. The successful Christian everywhere is the one who honors Him and makes room for His entrance and control over his entire being.

What a change there would be in our Christian living and in our Christian experience, did we but have a definite testi-

mony concerning this one question. One of my friends in New York City has given up a high social position and all selfish interests that she may work among the fallen women of the metropolis. She has opened the "Door of Hope" for every one who would apply for admission. One evening, leaving her home, she took a pink rose, saying she would give it to the vilest woman she would meet in her wanderings. In a Mulberry street dive she found her subject; a young girl with face bruised and bleeding, eyes blood-shot, clad in rags and surrounded by a band of New York's worst characters; the vilest profanity was proceeding out of her mouth. My friend pushed her way through the crowd and put the pink rose in her hand, with the request that if she ever needed a friend she would call upon her. The girl received the gift with a sneer. My friend passed on about her work, but with a prayer that God might touch her heart. Some days afterwards she found her sitting in the entry of the "Door of Hope," looking even more wretched than when her eyes first beheld her. Her first thought was to send her away, thinking that she was too low to be saved. Her second thought was, what would the Master do if He were here in my stead? And then with a great rush of love, because she beheld a soul for whom Christ died, she stooped and took the sin-stained face in her hands and kissed it twice. The

* Spoken at the Convention of the Young People's Society of Christian Endeavor, Montreal, July, 1893.

touch of love broke the girl's heart. She fell upon her knees in the entry, and then and there gave herself to God. She became transformed, almost transfigured. She went up and down the streets of New York City into the lowest haunts of sin, herself a missionary and evangelist to her fallen sisters. Wherever she went she carried the light of heaven. Whenever she spoke it was with the power of God. A few months later she lay in her coffin at the "Door of Hope." Hundreds flocked to look at the face, which was like an angel's, and went away to thank God that she had not lived in vain. With a record of only a short Christian experience, my friend writes me that more than a hundred souls had been converted to Jesus Christ through her ministry. This change was all wrought because first of all she received the Son of God as her personal Saviour, and then that she threw open every door of her nature for the indwelling of the Holy Ghost. The change was great, but not greater than would be witnessed in the life of any child of God who would make an unconditional surrender to the Spirit of God bidding Him at any cost, at any sacrifice, to come in and abide with him.

It is very encouraging to know that we do not need to pray for the Spirit of God as if He were afar off. In one sense the hymn is wrong where we say, "Come, Holy Spirit, heavenly dove," for He is here, and is but waiting to completely fill us. There is a beautiful figure in the Old Testament which some one has used with great blessing. In the days of the flood Noah opened the window of the ark, and the little dove flew forth, and finding no place to rest the sole of its foot it came back again to the outstretched hand. The second time he opened

the window the dove flew forth, and finding an olive branch bore it back to the hand of Noah. The third time he opened the window of the ark, the dove flew hither and thither, and finding a resting place for the sole of its foot, it came back no more forever. The dove is always a figure representing the Holy Spirit. He came first in the Old Testament, touching Abraham and Moses, and Isaiah and others, but does not seem to abide permanently; He came again when Jesus Christ was crucified, and plucking the olive branch from the cross He made His way back to God saying, "Peace hath been made in the death of the Son." He came the third time at Pentecost, with a rushing sound as of a mighty wind, filling all the place where the people sat, resting upon them with cloven tongues like as of fire. He has never gone back since the day of Pentecost. He is here, waiting to fill us if we but fulfill the conditions.

For many years in my Christian experience I was somewhat troubled by the fact that I could not tell just the day or the hour in which I was converted. It has ceased to trouble me now, and first, because I should know I were living in this world, even if I did not know my birthday. And secondly, because there is something far better than knowing just the time you were converted, and that is, a definite experience concerning the receiving fully of the Holy Ghost. It is a very serious question in my mind whether any one can have a full experience of power until, first of all, they have had definite experience concerning the receiving of the Holy Ghost. Have you had this?

There are some things which might be suggested which may make the way plainer for us all. There must be a deep longing

for His coming, even as we longed for salvation through Jesus Christ. When we are satisfied with nothing else, when we long for nothing more, I believe He will come in and fill us, and the result will be power.

Sometimes we find people longing for such an experience in order that they may have peace or blessedness. Not infrequently ministers cry out for Him that they may have more power in preaching. I am convinced that He will never fill us so long as these are the first thoughts. Bid Him come in that He may have power over yourself first, and you are on the way to enlarging blessings. Let Him come in that He may drive out everything contrary to the will of God, and you will find yourself very shortly in a full possession of His power. There is another suggestion which must not be overlooked, namely, there must be a full surrender. He can never fill the heart that is only partially given up. Every door of the nature, every impulse of the will, every affection of the heart must be surrendered to Him. Then we may expect Him.

The Rev. F. B. Meyer has made two helpful suggestions just here. If you cannot at once reach this position, then come before Him and say, "Lord, I am willing to be made willing about everything," and "if you cannot give up everything for God, then say, 'I will let Thee take everything.'" Then another suggestion is this, we must receive Him by faith. The foundation for it is in Galatians iii. 14, "That you might receive the promise of the spirit through faith." I am convinced that if one fulfills the conditions, he has a perfect right to stand before God, claiming the promise of the Holy Spirit, with a faith which may be utterly devoid of emotion, just as one has

the right to claim the free gift of salvation when he has surrendered his will unto God.

Why have we not received the Holy Ghost? It may be because we have disobeyed some clear command. Mr. Meyer well says, "If one has broken one of God's commands, or has been a disobedient child, he can never be filled with the power of God, neither can he claim his blessings, until he goes back to the place where he made the mistake and makes it right with his God."

It may be because we have not confessed our sins. The trouble with us is not so much that we sin, but rather that when we sin, we do not immediately confess it before God. The abiding of an unforgiven sin in the heart of the Christian will absolutely prevent the infilling of the Holy Ghost. It may be because we have too little communion with God in His Word. When one of my friends was presiding at a great convention in the city of Washington, a number of years ago, in the midst of the deliberations a number of Indian chiefs, who had been conferring with the President, came into the convention. They looked about with interest. At last an old chief, through an interpreter, rose and spoke. He said, "What is the secret of all this happiness? Our men do not look like yours; their faces are sad; their hearts heavy. Our women are not like yours. Our children are growing up in ignorance. Our homes are miserable. Tell us, if you can, what the medicine is which we must take." Then Gen. O. O. Howard, with his empty coat sleeve, his arm being left on the battle-field, sprang forward, and lifting up the Bible in one hand, cried out, "Mr. Speaker, tell him that this is the good medicine." And it is quite true, it is the

medicine which will cure the world's sickness; it is the medicine which will fill you with a new life, purging your heart from all that is evil, making your heart free from all that is sinful, making your heart throb with new impulses, emotions and desires. Your trouble may be here.

Not long ago, a woman died in London. A few years ago she was utterly unknown, but at her funeral a great concourse of people passed through the great church to look upon her face. There were representatives of royalty; lords and ladies, people of high degree. Then the poorer people came. Finally there came one woman carrying a little babe on one arm, and holding another child by the hand. She reached the casket, put the baby down and was just bending over to kiss the glass that covered the sweet face, when the guard exclaimed, "Move on, move on." Stopping for a moment and looking at him, she lifted up her hand and shouted out, until every one in the church heard her, "I will not move on. This woman saved my boy and I have a right to look." It was Mrs. Booth who was resting in her coffin. One of the grandest women of all God's family; she had been transformed by the Holy Ghost and thus become a winner of souls. So may we all be.

Out in the hill country of Scotland a shepherd counted his flock and found that three sheep were missing. Going to the kennel where the shepherd dog was resting

with her young, he pointed to the wilderness and said, "Three sheep are missing, go." The dog looked for a moment at her young and then at her master, and was lost in the night. She was gone an hour, then came back bruised by the thorns and beaten by the wolves, but she had the two sheep that were lost. The shepherd counted his flock once more; finding one still missing. He stood again at the kennel door where the mother was resting with her little ones. Pointing to the wilderness once more, he said, "Go." With a look of mute despair first at her little ones, then into his face, she rose up and was lost in the darkness. Two hours passed and then three, then she came back bruised, bleeding, almost dying, but she had the one sheep that was lost. The shepherd picked it up, wrapped it in his shepherd's plaid and turned away to his fold, while the dog staggered back to her young, entered the kennel door and fell dead.

When I read it, I said, Oh, that a dumb beast of the field, with no thought of God, no hope of eternity, no prospects of hearing the Master say, "Well done, well done," should be so faithful to its master's command, while we sit with folded arms as our Master, with His pierced palm, is pointing to the wilderness, saying, "The thousands are lost, go, go." If we were but filled with the Spirit of God we would hear His cry. "Have you received the Holy Ghost since you believed?"

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are His witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him.—PETER.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

FREE CHURCH OF SCOTLAND MISSIONS.— During 1892 its missionaries admitted to membership 1,002, besides 917 children baptized; but most hopeful of all is the fact that the year closed with 2,909 catechumens under training for baptism. In six colleges in India and South Africa, and 355 schools, as many as 24,641 were enrolled, and 21,957 were under daily Bible and secular instruction. The first-fruits of a great harvest have been reaped, alike among the aborigines of Santalia, the pariahs of Madras, and the Bantu peoples of Central and South Africa. On its first jubilee, which is contemporaneous with the opening of the second modern missionary century, the Spirit plainly saith to the Church: "Behold, I have set before thee an open door, and no man can shut it." (Rev. iii. : 8.)—*Free Church Monthly*.

The following contrast is taken from the same journal :

The largest sum raised by the old historic Church of Scotland, after Dr. Duff's personal efforts for nearly five years, was not above £8,000 in the year before the Disruption. The Free Church of Scotland began, in 1843, with only £327 in its treasury to support thirteen missionaries, their families, and the native assistants, and to build and equip colleges, schools and native churches. Such was the loyalty to Christ of that generation of its members, and such the catholic sympathy of evangelical Christians in India (led by Sir William Muir), in America, and other lands, that the Indian Mission started almost full-fledged as to the finance, no less than as to the spiritual staff of missionaries

and converts. These fifty years have seen the pre-Disruption £8,000 increase to £13,433 in 1843-44, and now to upwards of £108,000 a year from all sources, of which £18,209 alone is from the collections of communicants in Scotland. The Missions possess sums amounting to about £142,000, capitalized chiefly by the donors to endow certain stations and meet the repair of buildings, besides annual endowments of at least ten missionaries' salaries. This is exclusive of the capital of the missionaries' part of the Widows' and Orphans' Fund. Of the sum of £108,004 raised and spent last year on the Missions, two-thirds were from Scotland, and one-third from the countries in which the missionaries labor. The personal staff of thirteen India missionaries in May, 1843, has increased in May, 1893, to 155 men and women—ordained, medical, and unordained—sent out from Scotland, besides a noble band of forty-three missionaries' wives. The whole staff of Christian agents, Scottish and native, is 975, or nearly as many as the congregations of the Church in Scotland. These are at work in India, South Arabia, and Syria; in Cape Colony, Natal, and British Central Africa, and in the New Hebrides group in the Pacific Ocean.

CHURCH OF SCOTLAND FOREIGN MISSIONS.— The Report laid upon the table of the General Assembly was able to speak of missionary progress abroad and increased liberality at home. By the divine blessing upon the labors of the missionaries 825 persons were baptized in the various Mission fields. There are 5,663 native Christians under the spiritual care of our mis-

sionaries in the various Mission fields. There are 8,300 scholars receiving instruction in the Mission schools. The European Mission staff consists of 24 ordained missionaries (of whom 2 are medical men), 3 unordained medical missionaries, 9 lay teachers, evangelists, etc. (including 3 lady missionaries), 2 engineers, and 2 industrial missionaries—in all 40, or adding 24 ladies, wives of missionaries, 64. There are about 271 native Christians in the service of the Mission. If we take account of the Women's Association, the total would be: Europeans, 90; native Christian agents, 366; children in schools, 11,255. It is a splendid sphere and a noble opportunity which God has given our Foreign Mission as thus described.

NEW HEBRIDES.—Dr. J. C. Paton's second son—the "Little Freddy" of the *Autobiography*—young folks' edition—was the first white child born on Aniwa, and the islanders proudly named him "The White Chief of Aniwa."

He is now the Rev. Fred. J. Paton, and the missionary spirit of the devoted father is seen in the fact that his boy has just relinquished attractive prospects in the ministry in Australia to devote his life to the New Hebrides Mission. His decision and ordination occurred in the absence of the parents, and in December last he sailed alone to not the least difficult field in the New Hebrides—Malekula—a large island at the North end of the group, inhabited by some 10,000 cannibals.

His work has commenced with a baptism of trial, as will be gathered from the following brief extracts from his latest letters. Writing on the 3d of March last he says:

"I have just risen from a bed of fever and ague. Two months' suffering have not left me so bright as I ought to be. I have just read my letters by the mail and am writing all night to catch the return mail in the morning, when the ship leaves. Fever is all about us. Numbers of the natives are dying. I have had a terrible time. My head is bursting, but I must get through a journey somehow to Mr. Leggatt's station, and on my return I hope to find time to lie down with fever again, there's no time now. Still there is much to cheer. I find things vigorous, and I am beginning to get the reins in my grasp. As to the promises to support native teachers, do you think the following idea would meet with favor? Malekula is a fever place. The Malekulans are to a certain extent inured. It is difficult to get teachers from other islands, and, moreover, we are convinced that the Gospel will never make any progress, comparatively, *until the Malekulans teach the Malekulans*, and they have an example in their own people of a man preaching in their own tongue the Gospel of Jesus Christ. Now, my dear fellow-worker, Mr. Leggatt, the other missionary on the island, is only nine miles from me, and though the sea voyage is awkward, we always work together. He has now in training six native teachers, but has no money. My proposal then is that the dear friends who have promised to support teachers should allow their subscriptions for the first year or so to provide for the *training* of their teachers. They would thus have the blessing of watching the teachers' growth in Christian knowledge from the very beginning, and subsequently of following them to their stations. I am sure you will submit the suggestion, and I await the response—

which I trust may be favorable."—*South Sea Islands*.

NEW HEBRIDES.—Rev. J. W. Mackenzie, missionary on Efate, in a recent letter, writes as follows: "The number of 'cannibals without any knowledge of the Gospel,' unreachable by the present agencies, may be set down roughly at about 20,000. But if I had a sufficient number of native teachers to settle out, the number would be less. No one knows anything *accurately* of the population of the group; it may be 60,000, but it may be less. Of these 40,000 may be reckoned in what the missionaries regard their districts."

By this it will be seen that the number in the group unreached by the present agencies is very much smaller than is sometimes represented, and, that one great agency needed to still further extend the work, is native teachers. Many of these have already gone from their own to other islands to assist missionaries in opening up new stations, but more are needed and are being trained for their work as fast as can be done.

AFRICA.—It may interest our readers in these days of missionary forward movements to hear a little of an advance lately resolved on in a region of West Africa, not far removed from our own sphere of labor in old Calabar. The Gaboon and Corisco Mission, under the direction of the Presbyterian Board of the United States, is carried on at six chief stations stretching from Baraka, near the equator, to Batanga, on the coast, 170 miles north of it. Batanga is in German territory, and lies, roughly speaking, about as far to the south of the Kamerun Mountains as Old Calabar

lies to the northeast of them. The work there was begun in 1875, and is carried on by three ordained missionaries with their wives, two lady missionaries, one native licentiate, and five native helpers. Their efforts have been blessed with much success. The communicants already number 358, and 81 were received into church fellowship during 1892. At a recent communion season the sacrament of baptism was administered to 21 adults and 19 children. One man before being baptized gave gratifying evidence of his thoroughness, declaring all his four slaves free in the presence of the congregation. During the service the church was crowded within and without. Some of the people had come from far, and had to start on Saturday in order to be present. But a new and special interest attaches to Batanga, as the base from which a forward movement is about to be made into the dark interior. This movement is the outcome of journeys of exploration, made by Dr. Good of the Mission there, in July and October of last year. The reports he brought back were so favorable that the Board decided to open a new station at Nkonemekak, about sixty miles a little south of east from Batanga. A site for a second station, four or five days' journey to the north of Nkonemekak, has also been fixed upon, and a suitable place for a third is already in view. The whole region is in German territory, where the missionary operations are welcomed by the authorities; and a further great advantage is, that the tribes inhabiting it speak closely related dialects of one and the same language, so that, as the country is thickly peopled, access will readily be obtained to not less than one million souls. The climate is regarded as salubri-

ous and healthy, and likely to be quite safe as a permanent residence for missionaries. Three men, one of them a medical missionary, have been appointed, and probably by this time have sailed, to commence this pioneering work. With all our heart we wish them God speed! May their example provoke us also to love and to good works, and arouse our Church to give ever more heed to the call which to us too (and not least by way of Old Calabar) comes from the Regions Beyond!—*Mission Record*.

INDIA.—On the Nilghiris, or Blue Mountains, in South India, among the Badagas, the Basel Missionary Society has been laboring for some years, and with some degree of success. At Tuneri, quite recently, a young man was baptized and received the name of Paul. His parents are intelligent people, and did not scold and rage as the Badagas generally do when some one accepts Christ. They wept hot tears in quiet for their first-born. After his baptism Paul visited his village. Men and women alike scorned and reviled him; but his mother—the father was away from home—boldly took her stand by her son, and said to the mockers: “He is still my son; yes, look at him, he is *still* my son.” The men of the village then tried to induce him to recant, and promised to get him reinstated in his caste, but Paul was firm and said: “If I deny my Lord, I shall have misery here and misery there; here my life will be lost and there also,” pointing to heaven. Another convert was baptized at the same time as Paul. These, says the missionary, are the beginnings of Christianity in Todanar.—*London Chronicle*.

BIBLE LANDS.—We take the following

items of interest from the thirty-seventh annual report of Bible Lands Missions' Aid Society:

We may not overlook a most diastrous earthquake that occurred at Malatia as recently as March of this year. Malatia is an out-station of the Harpoot Mission in Eastern Turkey. Dr. Barnum, of Harpoot, has sent detailed accounts and pathetic pleadings for sympathetic aid; he says: “Malatia has been one of our best out-stations. It has a congregation of about 300 and a church membership of over 100. For many years the church, with great effort and self-denial, has been self-supporting, except that they have received aid from our board in support of their schools.” From the latest reports it appears that 1,046 deaths have resulted to the district from the earthquake; in Malatia “seventeen mosques are in ruins, and of six churches, one, the Protestant, has fallen, three are badly shattered, and two need repairs.” To aid these troubled Christians in their overwhelming disaster, your committee has forwarded a special grant of £15.

There are, brethren, other matters to report. Here and there all over the diversified field there are indications of arduous and profitable work in the enlightenment and evangelization of the many races. At best we can only take a flying glance at a selection of these happy indications. Dr. A. Thomson speaks for his beloved Albanians: “I rejoice to say that amid many difficulties our work among the Albanians is going on most encouragingly; the public services well attended, Sunday-schools quite interesting, the girls' day-school still increasing and efficient, and the circulation of Albanian Scriptures increasing also; in short, it is the resurrection to social life

and to religious consciousness and Gospel inquiry of a brave and noble people." The Rev. G. Marsh, who has the Mission at Philippopolis in his care, writes cheerfully: "I think the work is being kept up and along in all its branches in fairly good shape. Our Bulgarian pastors and preachers are good co workers, and we trust our united toils and prayers may help to advance the Kingdom of Christ. Our preaching services through our field have been fully up to the average; our sales of Scriptures and Mission publications have been such as to keep up our courage in this branch of the work." This self-denying laborer is engaged in a new church building for Philippopolis and would be grateful to any lovers of Bulgaria for contributions to this heavy task. We cross the Bosphorus, and concerning the orphanage at beautiful Broussa, the indefatigable superintendent says: "Cheering news we have to communicate from our former children, who, after preparation in the institution, have been sent out and now are scattered all over Asia Minor, sowing the good seed of the Gospel, and relating what the Lord hath wrought by their means." At Smyrna, ever fragrant with the memory of blessed Polycarp, one of the noblest of the noble army of martyrs, the Greek Evangelical Alliance held conference this year; the new native Protestant pastor there said: "One of the most important branches of the work here is the Sunday-school, at which there has been an average attendance during the year of one hundred children, young men and women and girls; thus little by little the truth of the Gospel is spread. . . . The spiritual condition of the brethren is, generally speaking, satisfactory. My chief desire

from the beginning has been that we all should grow in holiness and in realization of our union with Christ." Five hundred miles and more east, we come to the city of Aintab, with its 30,000 Turks and its 10,000 Armenians. The missionary there in charge speaks of a native lady worker in the city: "She has entered upon direct evangelistic work among her people. She has organized a temperance movement among the men, beside her more distinctive work among the women, and has over one hundred former drinkers who have taken the pledge and now spend their evenings in a night school instead of in carousing and drinking. This bids fair to be a valuable and permanent reform." Distant from Mount Ararat 150 miles lies Erzroum, a busy city of 70,000 souls, and the former capital of the venerable region of Armenia. A hopeful laborer here testifies: "In spite of great opposition by the powers that be in Turkey, and the awful and increasing poverty of the people, the work in this city at least holds its own. Every year witnesses some ingathering. We are encouraged." In the north of that wonderful old land stretching between the Euphrates and the Tigris, we find Ur of the Chaldees, the early home of the great Patriarch Abraham, a city now called Oorfa, and from it comes a bright, sparkling word: "Winter is gone; almond hedges in bloom; storks building nests; best of all, the Lord is slowly but surely reviving His people." Persia is the Oriental limit of our special field—a true Bible Land, connected with four of the Old Testament books. And Oroomiah sends us a thoughtful utterance: "The work here is changing in many respects; to some degree increasing its perplexities, but also full of signs of encour-

agement—more independence of purpose among the people, a more living and broader missionary spirit.” Egypt is not without cheerful indications. God’s work is not at a standstill in the valley that saw the wonders of Moses. Thus speaks one of the spiritual overseers: “There are evidences of progress along all the lines of our work. There were 514 adults added to the Church on profession of their faith, making the number of communicants in the Evangelical Church 3,890. There was also a great advance made in the contributions of the natives.” Our flying glance at the Bible Lands must close with Syria, whilst we give ear to one of our Presbyterian brethren who labors in the north: “At the close of the year there were twenty-nine day schools, notwithstanding the renewed threats of the government to close us up. The total accessions to our eight organized churches was forty-nine, or a growth of about 12 per cent. The greatest gain was in one of the youngest of the churches at Minyara, where the membership has reached eighty-two.” From this hurried, limited and most imperfect survey of our foreign field we are able to gather encouragement enough to salute each other with the confident words of the Psalmist: “O magnify the Lord with me, and let us exalt His name together.”

FORMOSA.—It is twenty years since Dr MacKay, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is that in that part of the island at this day there are 2,605 baptized Christians, fifty native preachers, two ordained pastors, and many other workers.—*Central Methodist.*

MADAGASCAR.—In Madagascar there are

now 1,360 self-supporting Christian congregations, but 3,000,000 out of 4,500,000 of the people are still in heathenism.—*Ex.*

AT HOME.

SEATTLE, WASHINGTON.—In January, 1893, the women of the Seattle Congregation, in order to promote a more earnest Christian life, greater zeal in Mission work, and a fuller consecration in the Master’s service, met and organized a Ladies’ Missionary Society. Since the organization we have held five regular meetings, and our membership has doubled in numbers. We have all been greatly benefited in our meeting and praying together, and have great encouragement to go on in the grand work for our Master, Christ Jesus.

M. E. Cook, Secretary

EVANS, COLO.—Colorado Presbytery was organized at Denver, July 25, being constituted with prayer by Rev. D. G. Thompson. The following officers were elected for the year: Rev. D. G. Thompson, moderator; Rev. James Patton, clerk; Dr. J. K. Miller, treasurer. Rev. J. M. Wylie was elected Presbytery’s General Secretary of Missions, and appointed to visit Southern California, confer with the brethren there, and do such work as may seem in his judgment most expedient for the building up of a congregation in or near Los Angeles. He was also chosen to represent the Presbytery before the missionary conference to be held at the meeting of next Synod, James Patton alternate.

A committee, consisting of James Patton, J. M. Wylie and D. S. Ellis was appointed to take charge of work at Breckenridge and Wray, Colorado, with the view of establishing Mission stations at these places. In the evening a conference was

held and the following topics discussed: "The Present Spiritual Condition of the World," Rev. D. G. Thompson; "Religious Condition and Work Needed in the Bounds of Colorado Presbytery," Rev. James Patton; "Qualifications Specially Needed in Christian Workers of To-Day," Dr. J. K. Miller; "What is the Work of Reformed Presbyterians," Rev. J. M. Wylie.

JAMES PATTON, Clerk.

HOPKINTON, IOWA.—The L. M. S. of Hopkinton Congregation submits the following report:

Our Society numbers twenty-eight active members, seventeen honorary and six life members. There have been held during the year eleven regular and three called meetings.

On Miss Joseph's return a meeting was held, at which she exhibited her collection of curios, illustrative of the usages and religious customs of the people of Asia Minor. In the evening Miss Joseph gave an instructive lecture on subjects relative to Mission work in that country. Another meeting was held the following day for the benefit of the students of Lenox College.

The seventeenth annual meeting was held in March. This proved an interesting meeting and encouraging to the Society. The regular meetings include devotional and literary exercises, and business meetings. One feature of the literary exercises is that members choose a certain Mission field and give items of interest on that subject.

Our treasury is replenished by dues and donations and also from the mite boxes, which, as silent reminders, are ready to receive thank-offerings.

Sabbath-school papers are sent to the Mission school in the South. Boxes of clothing were sent to Indian and Southern Missions and kind letters of acknowledgment received and read at our meetings.

The Society was invited one bright May day to the home of Mr. and Mrs. M'Glade. Remarks full of good cheer were made by Rev. S. M. Stevenson and by our pastor, Rev. T. H. Acheson.

We trust that God's blessing may rest on our efforts, and that, as the years go by, with loving hearts and willing hands we may work for the spread of the Gospel.

TREASURER'S REPORT FOR YEAR ENDING APRIL, 1893.

Amount in treasury.....	\$ 28 48
Collection at annual meeting.....	24 00
Dues.....	29 35
Mite boxes.....	16 56
Donations.....	4 90
For sewing.....	3 85
Collections.....	18 79
Total.....	125 93

DISBURSEMENTS.

Indian Mission.....	\$ 33 00
Chinese Mission.....	12 00
Industrial School.....	12 00
Southern Mission.....	20 00
Domestic Mission.....	18 00
Sent as Thank-offering to Convention.....	6 15
Freight on boxes of clothing.....	2 29
For Psalm book and postage.....	2 59
Expenses of delegates to Convention.....	6 65
Total.....	112 68
Balance in treasury.....	13 25

JENNIE E. DUNLAP, Treasurer.

MARY E. GUTHRIE, Secretary.

STATISTICAL REPORT OF THE WOMEN'S MISSIONARY SOCIETY OF PITTSBURG PRESBYTERY

FOR THE YEAR ENDING APRIL 1ST, 1893.

SOCIETIES. (Ladies')	PRESIDENTS.	CORRESPONDING SEC.	Foreign.	Domestic.	Indian.	Southern.	Chinese.	Thank- Offering.	Miscella- neous.	Balance in Treasury.	Number of Members.	
Allegheny.....	Mrs. J. T. Morton.....	Mrs. S. M. Orr.....	\$100.00	\$45.80	\$150.00	\$10.00	\$ 7.15	\$140.00	\$202.64	\$89.64	53	
Beaver Falls.....	" R. M. Downie.....	" J. S. March.....	93 35	35.00	115 00	7.15	7.15	190.00	15 70	15 70	40	
Central Allegheny.....	" E. Allen.....	" H. Hamor.....	50.00	25.00	75.00	1.00	1.00	48.00	40.72	1.03	46	
Geneva.....	" J. Taggart.....	" Jas. Coleman.....	20.00	Report included with Beaver Falls.....					113.07	29.65	28	
Little Beaver.....	" J. R. Boggs.....	" Mamie Caskey.....	25.00		10.00	10.00		25.00			13	
Mahoning.....	" M. W. Crozier.....	" Mrs. H. M. Pollock.....	25.00		14.00	30.00					13	
Miller's Run.....	" J. R. Slater.....	" Miss Sadie Scott.....	29.50	17.00	108.00	92.00					41	
Mckeesport.....	" Miss Lizzie Lowry.....	" Minnie Blair.....	50.00	20.00	15.00	23.00				13.61	16	
New Alexandria.....	" Mrs. E. S. Sproull.....	" Maggie Patterson.....	20.00	6.00	20.00	30.00	12.00	23.30	88.00		47	
New Castle.....	" R. E. Clarke.....	" Della Pattison.....	25.00	10.00	40.00	80.21	15.00			8.75	17	
Parnassus.....	" D. C. Martin.....	" Mary Dunn.....	1,414.33	200.00	302.50	80.21	76.21		14.50	83.70	52	
Pittsburgh.....	" Miss Anabel Stewart.....	" Fanny Stewart.....	10.00	5.00	37.00	10.00	9.70				19	
Rehoboth.....	" Mrs. Latimer.....	" Myrtle McCaslin.....	10.00		38.50	10.00		7.50	60.00	8.50	40	
Slippery Rock.....	" A. R. Crowe.....	" Miss Sadie Allen.....	10.00		10.00	10.00					16	
Springfield.....	" A. Kilpatrick.....	" Mrs. J. C. Barr.....			39.50					5.00	16	
Union.....	" R. C. Wylie.....	" E. J. Sloane.....			100.00					18.23	36	
Wilksburg.....	" Mrs. Magrie Guthrie.....	" Miss R. M. Elliott.....			5.00					7.90	10	
Youngstown.....	" Mrs. Renfrew.....	" (delegate).....										
Salem.....	" Campbell.....	" (delegate).....										
(Young People's)												
Beaver Falls.....	Mary McKnight.....	Retta Slater.....	18.00		25.00	52.50			6.56	9.67	35	
Central Allegheny.....	Mrs. J. W. Sproull.....	Dr. W. A. Russell.....	75.00							3.13	45	
Penny Savers—New Castle.....	Jas. Blackwood.....		31.83								30	
A. M. Mulligan Band—Pitts- burg.....	Jennie McNaugher.....	Martha McNaugher.....	14.00	40.00	15.00					21.73	119.18	21
(Children's Bands)												
Allegheny.....	Anna McGary.....	John Coleman.....			10.00						18	
Beaver Falls.....	Bertha Paiseley.....	Mena Anderson.....	5.00		5.00	5.00	5.00			4.44	17	
Central Allegheny.....	Gertrude Sproull.....	(delegate).....										
Geneva.....	Archie Johnston.....	Recently Organized.....										
New Galilee.....	Maggie Boggs.....	Bessie McAnlis.....	5.00						19.39	70	16	
Juvenile Aid—Slippery Rock.....	Edith Mabee.....	Margie Young.....	70.00		5.00	2.00				1.51	10	
New Castle.....	Mrs. McClelland.....	Eugene Martin.....			90.00						20	
Wilksburg.....	Vella Wylie.....	(delegate).....										
TOTALS.....			2,071.01	363.80	1,209.50	362.86	125.06	433.80	562.61	146.53	720	

MONOGRAPHS.

*CONDITIONS OF RECEIVING THE
HOLY SPIRIT.

One of the greatest mysteries of the Kingdom of God is the indwelling of the Holy Spirit in the heart. It is also one of the greatest privileges. We are face to face with a majestic truth.

When the Lord had completed His work and was about to ascend home, He gave a commission to all His apostles, "Go ye into all the world and preach the Gospel to every creature." This commission, given at first to eleven men, has been extended to all throughout all time. "As the Father hath sent Me into the world, even so have I also sent you into the world," are the words of our Master, spoken to every one of His servants. "Ye are the light of the world," "Ye are the salt of the earth," are spoken to all. According to his ability, every servant is responsible for carrying the Gospel to every creature. The Church is likened by Paul to a human body. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase." It is extended by the "effectual working in the measure of every part." And its work is the salvation of lost men. Paul also says, "You who were dead in trespass and sins hath he quickened." He applies a designation which expresses the condition of all until changed by the life-giving Spirit. "If any man be in Christ he is a new creature." "Verily, verily, I say unto

you, ye must be born again." This is the work your Master has sent you to do, resurrection from spiritual death, a new creature. Ezekiel saw a valley of dry bones, and the question was asked him, "Can these bones live?" There is a similar question for every servant. He saw not a number having life impaired, but dead—it was a valley of dry bones.

The condition then is that of death. You must give them up. The work is not done without obstacles; it is done in face of obstacles, stupendous obstacles. "We wrestle with principalities and powers." In any common enterprise we count the cost. If it involve expenditure we ask, "Have I resources?" If physical strength, "Have I ability?" This inquiry is before us as we look at our work—bringing life to the dead. "Are we able?" Is not the inquiry rather, "Who is sufficient for these things?" It is a question intensely practical. What is the secret of Christian efficiency? Answer, "Ye shall receive power after that the Holy Ghost has come upon you"; "Not by might, nor by power, but by my Spirit, saith the Lord."

What are the conditions in us for receiving the power? They may be summed up in two words: (1) Separation; (2) Consecration. We must be separated from all evil and dedicated to the Lord. Separation from the world is necessary. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Could anything be plainer than that? We must come out from the world that is in opposition to God, that is unclean, and we must

* Spoken at the Convention of the Young People's Society of Christian Endeavor, Montreal, July, 1893.

take our stand on the Lord's side, then He will receive us. There is an heroic moral surgery we must practice, "If thy right hand offend thee, cut it off."

"If any man will come after Me, let him deny himself." But the case is stronger than that. "If a man hate not father he cannot be My disciple." And He means that love for Jesus must be so much stronger than all human love that the father will seem almost like hated in comparison. And no love must come between Christ and the human heart. There is the divine necessity for separation. The Philistines took the Ark of God and placed it in the temple, and they found the image of Dagon prostrate before it, with arms and feet broken. The Ark of God came in, Dagon fell. When the Holy Spirit comes into the temple of the human heart, the world goes out. "Ye cannot serve God and Mammon." Jesus permits no compromise with sin. One Achan, one act of disobedience brought defeat to Israel.

There is an inspired classification of sins. "Love not the world . . . for all that is in the world, the lust of the flesh, the lust of the eyes, the pride of life is not of the Father." We must surrender the lust of the flesh if the Holy Spirit inhabits our hearts. There are desires of the body that are right; but we must be lifted above the flesh in every form to possess the Spirit. The lust of the eyes must be given up. The world looks too largely upon our eyes. The things that glitter and fade are feasted upon; the eternal things are forgotten. The pride of life is another name for ambition. Those who care more for what men think than for what God thinks of them, cannot be filled with the Spirit. Desire for approbation brings fear of criticism. Who is not

afflicted with it? The disciple looks the world in the face and desires Christ so much that he cares little what the world may think. These forms of sin must be given over; not to say, "We must be perfectly holy." There is not a just man on earth that doeth good and sinneth not. Be willing to cut off and to pluck out. The old nature is dying; it is dying hard; it is dying with pain; but it is dying nailed to the cross.

2. Dedication of members to God.

This implies unquestioning belief, complete surrender of will and controlling affection for our Master. Have we this faith? Are we looking to a merely historic Christ, or to one who walks beside us as our friend? There is a speculative faith, cold and fruitless, and there is a living faith, with the power and potency of a new life. We must believe in God's strength. God is partial to the feeblest instruments that the power may be of God and not of man. The Lord delights in using the feeblest means for the grandest results. We must believe in God's unchanging faithfulness. Old Testament history and biography point us to this.

Unquestioning obedience is essential. What a magnificent example of this Esther affords! This must be the spirit of the Christian Endeavorer: "If I perish, I perish." There must be no reservation in the pledge.

Give to God a clean temple and He will fill it with His glory and power. Last year 100,000 associate members were reported as having become active members. If we were filled with the Holy Spirit, how many hundreds of thousands would there be this year? Say to Christ, "Come in," and to sin, "Go."—*Rev. W. H. McMillan.*

PERSECUTION IN BIBLE LANDS.

Christ's words are yet vividly true; though the Prince of Peace, He says, "I came not to send peace, but a sword." All through the Bible Lands the powers of Islam are set to check a living Christianity; the corrupt and dead churches of the East are taking fright and join the persecutors. Let us heed a few testifying voices that reach us. The first comes from European Turkey, and is uttered by one of the veterans of the field: "It would seem as if the government were making a vigorous and determined effort to resist missionary work in Turkey." A voice from Bulgaria cries "Ecclesiastical authorities in many places make efforts, with different degrees of violence and persistency, to prevent or drive out evangelical influences. By bold unscrupulous efforts the preachers and followers are sometimes intimidated, especially when the government officials are on the side of the persecutors." A third voice comes piteously from the shores of the Sea of Marmora, from the northwest corner of ancient Bithynia, and it reminds one of certain days in our own history. It is the native pastor of the Lord's flock who speaks: "I have started a meeting for women, who for fear of persecution do not come to our meeting-house; it is held in different houses. Some of the officials of the Gregorian Church feel much annoyed and try to stop them, but so far have not been able to do so." Another native pastor bewails his exile from the Black Sea. He says "For a long time the Lord's work in ——— has been vehemently opposed by the Greek Orthodox Church, but especially since the commencement of the new building every effort has been put forward to stop its completion and to cause its use as a house of prayer and as a school to be

prohibited by the government." I need not repeat a voice from Marsovan. The living witness, Dr. Herrick, is now with us to tell what Moslem persecution is like. A voice from Oroomiah, in distant Persia, falls upon our ear: "Mirza Ibrahim is still in prison and still firmly and boldly confessing his faith in Christ." Yea, and from out that prison in Tabriz a message greets us from this converted Moslem himself: "Our Lord Jesus has not promised us glory in this world. He has said we shall have tribulation . . . It is not necessary for me to write about my trials and afflictions in the times that are past, and for those yet to come I trust in God. I need the prayers of the Church." Yet another voice wings its ways from the hoary plains of Mesopotamia: "The government is becoming very alert about schools among the Christian population of the empire—all non-Moslem schools are to be under very strict supervision . . . Grave fears have been entertained that supervision is but the preliminary step to suppression." And so the witnesses and sufferers speak of renewed persecution from all quarters of the Turkish Empire and Bible Lands. The latest voice that has reached us arrives from Syria, saying, "Of the fifteen or more schools formerly carried on in the villages of the Ansarieyah tribes not one remains open at the present time. About the 30th of March last three persons who had been teachers were arrested and placed in prison; the only questions asked them were in regard to their religion." From this wide, authentic and accumulated testimony, we can see that the tide of persecution is rising and swelling so as to justify the belief that the Moslem and other forces are set upon the rejection of evangelical Christianity.—*Bible Lands Missions' Aid Society.*

“ME DIE FOR MISSIONARY.”

When I went to Ambrim three years ago (1890)—at that side of the island where there is no missionary—we saw the people on the shore all lying under arms. We hesitated to go near, and whenever we approached them, they would rush to the shore and draw up their canoes. For hours they continued doing this. At last two lads came off in canoes, with shaking and trembling limbs, and one called out—

“You missionary?”

“Yes, I am a missionary.”

“You true missionary?”

“Yes.”

“You no got revolver?”

I bared my body and showed that I had none.

“You no come steal boys or woman?”

“No, we have come to tell you about God.”

Thereupon he shouted—

“Yes. Me savvy (know) you! You true missionary. You bring Missi Gordon who come here long, long ago.”

I said “yes,” and with one rush the two lads came in their canoes, and leaped into our boat, calling ashore—

“Missi! Missi! Missi!” and something else that we did not understand. The cry was taken up and echoed throughout the whole island—you heard it everywhere—

“Missionary! Missionary!”

The people laid aside their weapons and we soon landed—the natives rushing into the surf and taking the boat up on the beach.

As soon as I got out I saw a painted, forbidding looking savage making towards me. I kept my eye on him, for I did not know what he was after.

He seized me by the arm, exclaiming in burning, broken accent—

“Me die for missionary. Me want a missionary. Me no got a missionary. Me die for missionary.”

Oh, how the iron entered into my soul, as I felt the grip of that poor savage, and heard his pleading cry—for, alas, we had no means of helping him.

I said—“We cannot give you a missionary.”

“Do, do, do!” he said—looking appealingly at the young men with us. I said they were for another island.

“No. You stop long o’ me. Me die; me die; me want a missionary to teach me.”

If God’s dear people could have heard and seen him with their own ears and eyes then, how soon his desire would have been fulfilled!

At length we went to the boat; and he said:

“When you come with missionary?”

I said, “We cannot for a year.”

“Oh,” he pleaded, “not say twelve months. Me want missionary; Me die for missionary. Not say year.”

Three weary years have passed, and we have not one for them yet.

Such is the desire on many islands. Oh! to enter with the Gospel and see its blessed effects.—*Dr. J. G. Paton.*

THE CHILDREN OF THE KINGDOM.

Our blessed Master, in describing the harvest of the Gospel, not only says that “the seed is the Word of God,” but He also declares that “the good seed are the children of the Kingdom,” thereby plainly intimating that the propagation of His truth in the world is not only dependent

on the preaching of His blessed Gospel, but also on the presence and influence in the world of His devoted people.

Surely a study of the lives of our missionaries, and of the effects which have been produced upon those who witnessed them, bears abundant witness to this truth. The presence of such men as Henry Martyn, or David Livingstone, or Alexander Mackay, has often proved to be a Gospel in itself, and has testified to the existence of a nobler decalogue than their degraded hearers had ever dreamt of. "Send me none of your agents or ambassadors," exclaimed Hyder Ali, "for I do not trust their words or their treaties; but if you wish me to listen to your proposals, send to me the Missionary Schwartz, of whose character I have heard so much from every one. Him I will trust and receive. Send me the Christian."

But why should such happy influences be confined to the appointed missionary? and why should not every Christian aim at being a "living epistle, known and read of all men?"—*Dr. W. Pakenham Walsh, Bishop of Ossory.*

THE LOSS OF A YOUNG MAN.

To live for Christ is far better than nursing the bonds of a railroad, or the stock of a bank, or listening to the hum of the wheels of the mill. A single shake of the telegraph wire may unsettle a man, and make a rainy day for him and a heavy heart. It is well worth while for a man to have before him, as a dream, a fine country seat, a garden, quietness, a splendid position in the city; but if that is all he has got, what little satisfaction it will be to him when he comes to that time when he will go up-stairs and say: "I am not very well

to-day; I guess I won't go to the office," and the next day: "Perhaps you had better go for a doctor." He lies with his face to the wall, and all the great stores he has built, all the great activities that have felt the touch of his fingers fade out of his eyes, and he thinks of the other shore, and of what treasures he has laid up beyond the stars. I tell you then, young men, we want something more than the things of the present life. What a splendid picture that is of Mr. Gladstone going into the little church and reading the lessons! Is he less great because he believes in God, and because he witnesses for His name? I think the greatest wreck of all, in this world, is the loss of a young man. When he goes down the world is poorer than for anything else that could be lost.—*John Wanamaker.*

LIVING CHRISTIANITY.

A convert in Madagascar saw a bag of dollars lying in the road, picked it up, and carried it under his clothes. Soon he reached a group talking earnestly about the lost bag. After satisfying himself that they were the rightful owners, he produced the bag, and said, "Here is your bag of dollars; I found it in the road two or three hundred yards back." The people were heathen, but when they saw his honesty, they said, "If your religion teaches you to do an honest thing like that, we will believe in your religion." Others of the native converts are holding service in the hospital wards, singing hymns and going from bed to bed talking with the people. Others are offering themselves for service among the heathen in the distant parts of the island.

LETTERS FROM CHRISTIAN WORKERS.

MERSINE, ASIA MINOR.—Miss Evadna M. Sterrett, writing, July 15, from Guzne, Taurus Mountains, where the missionaries make their tours during the summer, says: We have nine girls and six boys here. I have very little to do with the boys, and I am not teaching the girls. We have a good lady teacher, and we are allowing them to sew for next winter. School closes in Mersine the fourth week in June, which is about two weeks later than it should close anywhere on the Cilician Plain, for pupils begin to become exceedingly lazy and have more or less fever. The Adanra and Tarsus schools closed earlier than ours by two or three weeks.

SUADIA.—We make an extract from a private letter recently received from Rev. J. Boggs Dodds, that our readers may have a specimen of the opposition of Turkish authorities to Mission schools:

There is no gatekeeper at the Suadia buildings and none was thought necessary, because "no case had arisen to justify the expense." But on Friday, the 26th of May, at 4:30 P. M., a man who is Inspector of Schools and his attendants came into the yard. He wanted to inspect the school. Miss C., the teachers and I were up-stairs holding prayer-meeting. The boys were playing in the yard. No one told us of the officer's presence until after we adjourned prayer-meeting. The servants have been accustomed to allow people to come into the yard and roam about until Miss Cunningham had time to attend to their wants. So these men walked around, looked at things outside and inside the schoolroom until we were told of their presence. They

meanwhile diligently questioned the boys as to where they were from, who their fathers were, whether they were Fellaheen or not, etc., etc. The boys innocently told all they knew. Miss Cunningham refused to allow the Inspector to examine her school. He went away much piqued. Without telling all the details, I give the result. He warned, through the Governor, all parents to remove their children from our school by July 3d. This, of course, was done, because the penalty to parents would be fines and imprisonment. Why do I tell all this? Because if there had been a gatekeeper to attend to the gate this man would not have gained the information which enabled him to produce a stampede among our pupils. But to have a gatekeeper we will have to build a room or two for him at the gate. This is a small item of expense, but absolutely necessary. In Latakia there are constant attempts all the time to get spies into the schools so as to report the names, homes and sects of pupils. But the gatekeeper has his orders and thereby the school is defended.

GUZNE, ASIA MINOR.—Through the courtesy of Mr. Miller, we are able to give our readers the following paragraphs from a letter recently received from Mrs. Metheny, of Mersine.

Guzne, July 15, 1893.

Mr. Walter T. Miller,

Dear Brother:

* * * * *

I am thankful to say that we are all well. Doctor has been able to go over this eight-

een miles on horseback six times since May 30th. He was called down very suddenly this week to see our doorkeeper, who was very ill with fever. While down another church member was also violently ill with the same disease. He left them both better. They are among the oldest, if not the very oldest members of the Church in this country. The weather is extremely warm. Miss Sterrett has but seven girls here this summer. There are four little boys under the care of the native teacher, besides the two English orphans.

We are not unlikely to have the whole religious liberty question opened up in connection with our work. The uncle (by marriage) of an Ansairiyeh girl of about fourteen, a church member, just before Miss Sterrett left town came and demanded that the girl be allowed to go to Tarsus to visit her father. He said if Miss Sterrett would let her go for a few days they would bring her back, but if not he would go to the Seraiya and take her by force. The father was there too, but merely said he did not want to take her without her teacher's permission. The girl, not unnaturally suspecting some plot to barter her off and marry her, refused to go. They then went off, and the uncle lodged a complaint against the missionaries. Coming back he threatened that the Ansairiyeh would waylay the school on the way up, and take both the girl and her younger sister. In view of this it was thought safest to send her up the night before. Afterwards the Governor wrote to the doctor stating that the father of the girls said that he had put the two girls, one aged eight, the other twelve, in school four years ago, that he was to pay two Turkish dollars a month for their board, and that now, being unable to pay it,

the doctor refused to let the girls go. The Governor informed the doctor that it was illegal. Now in the first place, the girls have been in school *six* years, and are fourteen and twelve. Then there was no sum charged at all. But by giving their ages as less than they really are he makes the eldest a minor, with no right to choose her religion. The Governor in his letter calls them Moslem girls. The father, I think, does not care, except that he may have made some bargain or exchange with the brother-in law. This first letter came to Mr. Dodds' hands through the American Consulate, and he went and explained the matter to the consular agent. The doctor was not in town at the time. Since, another letter has come from the agent saying that the "Governor *pretends* so and so." To this Dr. M. replies that the children were given to him by their father, and he has never asked them from him. Now, if the demand is repeated, and the case goes on, it will be carried up, and we will see if the famous religious liberty clause means anything. The girls are sisters of Telgie Ibrahim, the deaf-mute, who is at school in Philadelphia. Will our Christian Endeavor Societies unite in earnest prayer, that the purpose of the enemy may be defeated? Shame that the votaries of the false prophet, whose religion blasts all that it touches, should have full liberty to carry on *their* worship, and build their mosque in Chicago, and yet Christians do nothing for their fellow Christians, in order to secure *them* freedom of worship here!

But I have made my letter too long. The doctor joins me in kind regards to Mrs. Miller and your family.

Very sincerely yours,

MARY E. METHENY.

EDITORIAL NOTES.

—On Saturday, September 9, the following missionaries, recently appointed representatives of the Reformed Presbyterian Church, will leave New York for Liverpool by the steamship "Umbria," of the Cunard line, on the way to their chosen fields of labor: W. M. Moore, M. D., medical missionary to the Orontes Valley, with his wife and two children; Arthur Foster, M. D., who will be located on the Island of Cyprus, with wife and two children; Miss Lizzie McNaughton, sister of Mrs. Moore, to Latakia, and Miss Jennie B. Dodds, sister of Rev. J. Boggs Dodds, of Suadia, to Mersine; Miss Willia Dodds, who came home a few months ago in charge of Dr. Ralph's children, will return at the same time to her work in Asia Minor.

The following is a revised list of the young women of the Reformed Presbyterian Church who have pledged themselves to aid in the support of a foreign missionary for a term of five years, and have forwarded to the *HERALD OF MISSION NEWS* their contributions for the first year:

A member of the 1st Church.....	\$25 00	Mary A. McClurkin, for L. M. S., Oakdale Congregation.....	12 50
Newburgh, N. Y.		Oakdale, Ill.	
Mary Carithers.....	25 00	Maggie McFarland (deceased).....	12 50
Fort Sill, Ind. Ter.		Isabel, Emma and Mary McFarland.	12 50
A missionary.....	£5. = 24 40	St. Johns, N. B.	
Another missionary.....	£5. = 24 32	Rebecca McNeil.....	12 50
Syria.		Rebecca Porter.....	12 50
M. H. Gilchrist.....	12 50	3d New York, N. Y.	
Jennie E. Gilchrist.....	12 50	Mary Curry.....	12 50
Delhi, N. Y.		Winchester, Kan.	
Mrs. Mary E. Metheny.....	12 50	Mrs. Maggie A. Stevenson.....	12 50
Mersine, Asia Minor.		Late of Larnaca, Cyprus.	
Anna E. Moore, for L. M. S., of Olathe Congregation.....	12 50	Mrs. Eliza T. Scott, for L. M. S., of Miller's Run Congregation.....	12 50
Olathe, Kan.		Primrose, Pa.	
		A friend of Missions.....	12 50
		Another friend of Missions.....	12 50
		New York City.	
		Kate McBurney.....	12 50
		Fort Sill, Ind. Ter.	
		"First Fruits".....	12 50
		2d New York, N. Y.	
		Mrs. Rosamond T. Walker.....	12 50
		Ray, Ind.	
		Several Ladies.....	10 40
		Barnesville, N. B.	
		Belle Coleman.....	10 00
		Moro, Oregon.	
		Mrs. Nancy E. Faris.....	10 00
		Bloomington, Ind.	
		Anna K. McKee.....	6 00
		M. E. McKee.....	6 00
		Clarinda, Iowa.	
		Mrs. Mary Slater.....	5 20
		Mrs. Burnside.....	5 20
		Cannonsburg, Pa.	
		Mrs. T. G. Graham.....	5 20
		Mrs. Lizzie A. Wylie.....	5 20
		Olathe, Kan.	
		Mrs. J. C. Taylor.....	5 20
		E. Craftsbury, Vt.	

Mrs. Elma B. Copeland.....	5 20	Belle Huston.....	5 20
Idana, Kan.		Bono, Ind.	
J. E. Pitblado	5 20	Mrs. R. J. George.....	5 20
Jane M. Edgar	5 20	Beaver Falls, Pa.	
Mary Calderwood.....	5 20	Sadie E. Caskey.....	5 20
Martha Monroe.....	5 20	Central Allegheny, Pa.	
1st Boston, Mass.		Jennie Sloane.....	5 20
Margaret B. McGeorge	5 20	Rochester, Kan.	
New Galilee, Pa.		Marie P. Mackeown (deceased)....	5 20
Susie W. Wiggins.....	5 20	New York City.	
Mary A. Sterrett.....	5 20	Jennie N. Conner.....	5 20
Philadelphia, Pa.		Venice, Pa.	
Margaret Pollock.....	5 20	Lillie B. Joseph.....	5 20
Clarinda, Iowa.		Mersine, Asia Minor.	
Mrs. Eliza T. Scott.....	5 20	Margaret Blair.....	5 00
Primrose, Pa.		Pittsburgh, Pa.	
Mrs. M. E. Latimer.....	5 20	Maggie M. Brady.....	3 65
Mrs. Maria J. Kerr.....	5 20	Gardner's Creek, N. B.	
Idana, Kan.		Mrs. James Hird	3 65
Mary A. McClurkin	5 20	S. Boston, Mass.	
Oakdale, Ill.		Ella Gilchrist.....	3 65
"A Sister in Christ"	5 20	Annabel Gilchrist.....	3 65
Birmingham, Mich.		Delhi, N. Y.	
Mrs. M. O'Neill (deceased).....	5 20	Mrs. R. J. Gault.....	3 65
Winchester, Kan.		Mansfield, O.	
Mrs. Esther S. Gilmore.....	5 20	Mary J. Gray.....	3 65
West Lebanon, Pa.		Clarksburg, Pa.	
Amy J. Moffitt	5 20	Bessie S. Scott.....	3 65
Wilksburg, Pa.		Venice, Pa.	
Eliza M. Cannon.....	5 20	Mrs. J. H. Mears.....	3 65
Mrs. M. E. Carson.....	5 20	Dresden, O.	
Wyman, Iowa.		Julia B. Lynn.....	3 65
Mrs. S. G. Connor.....	5 20	Rochester, N. Y.	
Hickory, Pa.		Jennie Torrence.....	3 65
Mrs. Edwin Chase.....	5 20	Denison, Kan.	
Cornwallis, N. S.		Lizzie J. Edgar.....	3 65
Mrs. John Turbitt.....	5 20	Linton, Ia.	
4th New York.		Isabella Stevenson.....	3 65
Mary J. Dunn	5 20	Washington, Ia.	
Quinter, Kan.		Lizzie E. Huey.....	3 65
Maggie Robison	5 20	Lizzie McKelvey.....	3 65
Dresden, Ohio.		Mary E. Bell.....	3 65

Lizzie J. Miller.....	3 65	for the whole term, and hold our voucher
Ida B. Miller (Mrs. Dr. R. M. Moore)	3 65	for the money. But this statement is intended merely to show the amount actually
Maud Graham.....	3 65	contributed for the first year of the term.
Anna M. Adams.....	3 65	This is \$698.97. When the fifteen pledges
Anna M. Moore.....	3 65	on our books that are not yet paid shall
Sadie A. Sterrett.....	3 65	have been received, the "Young Women's
Ella M. Mitchell.....	3 65	Fund" will amount to \$873.27, or within
Mrs. J. A. Wylie.....	3 65	\$127 of the full salary promised to Dr.
Libbie McKelvey.....	3 65	W. H. Moore, Medical Missionary to
Maggie B. Atchison.....	3 65	Suadia. If any subscriber whose name does
Olathe, Kan.		not appear in this report has forwarded
Mrs. W. A. Snair.....	3 65	her contribution for the first year, and
Rochester, Kan.		holds a receipt from us, we shall esteem it
Lizzie E. Graham.....	3 65	a special favor to be notified, that the error
Wyman, Ia.		may be corrected at once.
Nellie J. Murphy.....	3 65	The first annual contribution has been
S. Denver, Colo.		handed to the Treasurer of the Foreign
Marion Ritchie.....	3 65	Missions and his official voucher appears in
Miltonvale, Kan.		this issue of the HERALD OF MISSION NEWS.
Annie and Bessie M. Slater.....	3 65	
Cannonsburg, Pa.		
Mrs. D. S. Ervin.....	3 65	—In the List of Contributors to the
Mrs. M. C. Ervin.....	3 65	Young Women's Fund for the support of
Mrs. S. A. Sproull.....	3 65	foreign missionaries occurs the name of
Mrs. J. C. Sterrett.....	3 65	Marie P. Mackeown. On Sabbath, August
Mrs. M. G. Ervin.....	3 65	6th, she passed away from earth. A little
Mrs. Mary George.....	3 65	girl of only nine years, Marie was carefully
Mary Fowler.....	3 65	trained in the knowledge and love of the
Maggie McNeil.....	3 65	Saviour, and took more than a childish interest
M. W. McMillan.....	3 65	in the missionary enterprise. Her
Cedarville, O.		departure was very peaceful. A few hours
Jennie Mathews.....	3 65	before her death, on waking from a short
Marissa, Ill.		sleep and hearing secular music in another
Mrs. C. M. Robb.....	3 65	room, she said: "Mamma, I do not care for
Linton, Ia.		music of that kind to-day." She then sang
Mrs. J. A. Young.....	3 50	the 100th Psalm, and with feeble utterance
E. Craftsburg, Vt.		said her prayers. After dozing for a moment

The foregoing list contains the names and addresses of those who have made the first payment on the five-year pledge. Some of them have remitted two or three annual payments, while others have paid

and mother, but was willing to go to Jesus ;

and, when she thus committed her soul to the keeping of the loving Saviour, His arms were stretched out to receive her ransomed spirit. "Suffer this little child," He said, "to come to me, for she belongs to the Kingdom of God." We wish her joy.

—Among those who agreed at Synod to contribute for a term of years towards the support of a Pastors' Missionary was Rev. James Patton, of Evans, Colorado. His pledge was \$5, and he has since instructed us to transfer to this fund for one year \$30 that were originally appropriated towards the support of a second ordained Minister to Cyprus. We have also received for this purpose from Rev. D. McKee, of Clarinda, Ia., \$75 in cash, a donation of \$15 annually. To this fund the HERALD OF MISSION NEWS will add \$50, raising it to \$635. We should like exceedingly to have all the ministers of the Church represented in this scheme, and only a very small amount from each one who has not yet given in his name will be required to make up the full salary of Rev. J. Boggs Dodds.

—We were very much gratified to receive the following Postal a few days ago:

DEAR SIR:

Mr. Sproull when out here called my attention to your extra cent a day missionary scheme. Two of our Lake Reno Session, David Campbell and T. H. Semple, have consented to let me send forward their names for that amount (\$3.65), and you can count on me for five dollars.

Yours truly,

WM. HOGAN.

The Session of the Congregations at New Alexandria, Pa., consisting of six

members, has also taken the following action:

Resolved, That in response to an appeal made at the late meeting of Synod by the Secretary of the Board of Foreign Missions to the Eldership of the Church for contributions to the Foreign Mission Fund, we, elders, pledge ourselves individually to contribute to that Fund at the rate of one cent a day, or \$3.65 a year.

I. M. ELDER,

Clerk of Session.

We hope to hear soon from other Sessions. Certainly the elders will not be behind the pastors. They can easily raise in this way from fifteen hundred to two thousand dollars, and thus have a representative in each of our Foreign Missions. While *an extra cent a day* from each elder is enough to pay the salary of a physician and two ladies, we shall gladly and gratefully receive larger offerings from brethren in the eldership, who are wealthy, that we may extend our missionary operations.

—Mrs. Laura McIntyre, of Mankato, Kansas, has forwarded to our office \$5.50, the amount of a collection taken up on the 6th of August by the Christian Endeavor Society, of Holmwood, with instructions to appropriate it as follows:

Indian Mission.....	\$1 00
Chinese "	1 00
Southern "	1 50
Foreign "	2 00

This money has been forwarded to the Treasurer.

—In July Mr. Walter T. Miller received \$30.16 from the Cache Creek Mission in Indian Territory, to purchase Bibles for Syrian children. "Perhaps," said the

Treasurer in speaking to us of this generous offering, "You will think well to make special mention of this special contribution from such a special source and for such a specially noble purpose." Truly this new Mission is bearing abundant fruit, and we cordially congratulate the laborers in that field.

—A letter recently received from Miss Ellie Wilson, of Newburgh, N. Y., covered the sum of twenty-three dollars for the Indian Mission. It was the last gift of her deceased friend, Miss Esther Woodburn, a fresh proof that, where there is true devo-

tion to Christ, a desire for the spread of the truth and to gather out of the world the souls for whom He died, will not only give tone and color to the life, but will occupy the thoughts in the dying hour. "Blessed are the dead that die in the Lord. They rest from their labors and their works do follow them."

—RECENT LITERATURE.—Through the courtesy of Rev. Dr. Lampe we have on our table a full report of the famous trial of Prof. Briggs, of Union Theological Seminary. We will have something to say of the argument in a future number.

New York, August 14, 1893.

Received through the Herald of Mission News six hundred and ninety-eight and 97-100 dollars (\$698.97), from the young women of the Reformed Presbyterian Church, towards the Salary of W. Mc. Moore, M. D., Medical Missionary to Suadia, Syria.

Through the same channel I have also received four hundred dollars from Mr. Thomas Greacen, to provide for Dr. Moore's outfit

\$698.97
400 00

\$1,098.97

Watt. T. Miller,
Treas

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The Child of the Ganges.

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"It is a tale of tragic interest well told. It has the development and movement of a romance, while it carries along with it the history of the notable mission work and life begun by Adoniram Judson and his lovely wife. The interest never flags, but increases to the end."—*The Christian at Work*.

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